

THE Solace of *Sion*, and Ioy of *Ierusalem*.

O R

Consolation of Gods Church in the
latter age: redeemed by the preaching of the
Gospell vniuersallie.

Seeing a godly and learned exposition of the
Lxxxvij Psalmes, of the Princely Prophet
Dauid: Written in Latine by the reuerend Doctor
Urbanus Regius, Pastor of Christes
Church at Zella in
Saxonie. 1536.

Translated into English, first by *Richard Robinson*,
Citizen of London, and printed Anno
1587. and Anno. 1590.

Ioell. 2. Verse. 32.

But whosoever shall call vpon the Name of the Lorde shall
be saued: For in Mount *Syon* and in *Ierusalem* shall be
deliuerance as the Lord hath said, and in
the remnant whom the Lord
shall call.

Lastly printed by *Richard Iones*.

1594.

*Psal. 45.
Regina a dextris
Dei. &c. vers. 9.*

*Rex concupiscet
decorem tuum.
&c. verse. 11.*



*Psal. 113.
Qui facit muli-
erum orbam ha-
bitare cum fami-
lia sua, matrēque
filiorum latam fo-
re. verse. 9.*

*Ephes. 2.
Psa. 2. He. 9.
Esay. 49.*

*Qui Structor Ecclesie est, Angularisque Lapis,
Rex Sion & Salem, Leo Iuda, Flosque Iessie.
Nutritiosque creat Reges, Nutricesque Reginas
Ecclesie sua protegat (inquam) Christus
Reginam Elizabeth, Scuta & Regalia sua
Libera & Sarax filij multi fiant :*

*Gallat. 3.
Heb. 13.*

*Donec nos in Sion, Dei Ciuitateque Vini
Salem, sic Calesi congaudeamus omnes.*

Ciuitas London.



*2. Esdras. 5.
Verse, 25.*

*Ex omnibus Ciuitatibus edificatis (O Deus) san-
ctificasti Sion tibi metipsi.*

To the Honourable Sir Cutbert
Buckle, Vintner, Knight, L. Mayor of
London, this yeere 1594. and to the right
VVorshipfull his Brethern the Aldermen : with M.
Paule Banning, and M. *Peter Houghton* now Sherifes
of the same. Long life, health and prosperity tem-
porall, with solace and ioy in Christ

Iesus eternall.

*



Nowledge of God by his
holy will, worde and works om-
nipotent conceiued, Fayth in hys
heavenly prouidence, presence &
promises all sufficient perceiued,
and obedient thankfulnes for his
inestimable bounty, benefits & blessings permanent
receiued (Honora : worth : & reuerend in the lord)
as they are three most excellent plants of diuine ver-
tue, of whose fruite if our first Parents in Paradise,
had taken, tasted, and digested aright, (as they did of
a contrary) not onely their solace there had beene
without sorrow, theyr ioy without annoy, & their
life without death, to the inspeakeable solace & in-
finite ioy of the eternal God their Creator : but also
both they and all their posteritie, had beene freed frō
the thraldom of sathan, sinne, death and hell, from
time to time, euen for euer. For thereby in steede of
knowledge, wilfull boldnes, for want of fayth, in-
credulity : and for obedient thankfulnes, contemp-
tuous ingratitude, caused liberty to be turned into
thraldome, pleasure into paine, prosperitie into ad-
uersity, health into sicknes, life into death, and bles-
sings into cursings : Albeit the same our omnipotent
Creator, merciful Redeemer, and gracious sanctifier,
according to his holy will, word and worke, by hys
heavenly prouidence, presence, and promises, by his
A 2 bounty,

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bounty, benefits and blessings, afterwards (finding better fruites of knowledge, repentance, faith, and obedience in them) comforted and confirmed both the same, our first sinfull Parents and their seed after them, viz. *Seth, Enos, Kainan, Malaliel, Jared, and Enoch*, with long and happy dayes vpon earth.

Of which seauen *Enoch* especially euen alieue (the rest of the Fathers beholding the same,) was from thence translated into heauen, not onely for a repentance vnto the Nations in this life, but also to signifie, the immortality of the bodies and soules of the Lords elect after this life euerlastingly: and heer vpon the best Interpreters and VVriters, gather, that as the Lord in fixe dayes created the world, and rested the seauenth day, so the same should endure fixe thousand yeres, and in the seauenth thousand should be the Saboth of eternall rest. And as the first fixe Fathers from *Adam* to *Enoch* dyed by course of nature, and the seauenth was translated alieue into heauen, so during the first 6000. yeeres, death shoulde raigne in the world, but in the 7000. thousand shold begin the blessednes of life in the world euerlasting.

Anno mundi. 1000.

Heere then consequently (after *Enoch*,) we nowe for our time haue great cause of consolation. To remember how yet in the first age, God calling *Noah* (a rest or ceasing) with his family into the Arke, and they obediently entring were saued, when all the world besides were consumed. Gen, 6. And how in the second age of the world, *Shem* (the renowned) of whom the first Iewes came, & *Japheth* (enlarged) of whom the first Gentiles came, both the sonnes of the same *Noah*, should (being blessed) ioyne hands together towards the building of the earthly *Syon* & heauenly *Ierusalem*: when their brother *Cam* (craftie) for his disobedience was accursed. Gen, 9. And his children the Cananites, an idolatrous and wicked people, were confounded in their presumptuous

Anno mundi. 2000.

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building of the earthly *Babel*. How also the second age expired, and in the 23. yeere of the third beginning, *Abraham* (the father of a multitude,) beeing called by God out of the Citty of *Haran* in Mesopotamia, into Palestine, euen there amongst the Infidels, receiued the promise concerning Christ incarnate of his seede: that the world shoulde by him recouer the blessings that it lost through *Adam*, Ge. 12. Which was by the will of God more amply performed in the Lords couenaunt vnto *Dauid* (beloued) of the Trybe of *Iuda*, the youngest sonne of *Isbay*: who from keeping of sheepe beeing called to be a King, ruled in *Sion* and in *Ierusalem*, wyth great solace and ioy of his people: a Conqueror of their enemies, a comforter of their friends, and as a princely diuine Prophet, the Lords annoynted, receiued the effectuall promise concerning Christ incarnate to come of his seede, and the sure and safe stability of his euerlasting Kingdome. 2, Sam. 7. And though he builded not the Lord a material Temple, yet hee endeouored most religiously to aduaunce Gods glory in his congregation, with diuine seruice and worship, according to the holy will of the Lord, solemnly celebrating the same with heauenly harmony of sacred songs, & with Psalmes of prayer and praise: appointing *Asaph*, *Heman*, *Idithum*, and the sonnes of *Korach*, most skilfull Musitions, to play vpon and sing to melodious idstruments, with sweet solace und ioy in the Lorde. After whom *Salomon* (peaceable) his sonne succeeding, beeing appointed of the Lord, to builde and beautifie the Temple for religion, wisdom, wealth, power, and prosperitie, incomparably florished at the first: But in his elder yeeres, forgetting God, and falling vnto Idolatric, hee procured Gods displeasure, the hatred of his enemies & decay of his Kingdome. And in the third age, the Lord thinking vpon his promise made vnto

David

Anno mundi. 3000.

The Epistle.

Regni
Ala. 10.

Ann. mundi. 3970.
Ann. Christi. 1.

Dauid aforefaide, by his prouidence ordained the most godly, wise, prosperous and victorious kinges of *Iuda*, as *Asa*, *Iosaphat*, *Ioathan*, *Ezechias*, & *Iofias*, and after them *Cyrus*, *Darins*, and *Artaxerxes*, Kings of *Persia*: with *Zerubbabel*, *Nehemias*, and *Esdra*s, their helpers to build the *Lordes house*, destroy all *Idolatry*, bring the people out of *Babilon*icall thraldome, and set them forwards in the way of the promised heauenly *Sion*, & *Ierusalé*. In whose daies also the Lord stirred vp his holy Prophets *Esay*, *Jeremy*, *Ezechiell*, *Daniell*, and the rest, to pronounce vnto the nations his holy will, worde and workes, to preach vnto all true beleeuers his prouidence, presence, & promises in his church and kingdom by christ, & his gospel of euerlasting saluation. In the 4. age of the world (for the accomplishment both of the law and the prophets,) Christ Iesus the son of God came into the worlde for the saluation of true beleeuers: whom the very Gentiles of the East, at his first coming acknowledged and worshipped: the Iewes afterwards scattered here and there among the Gentiles, & many of their Rulers beleeued in him. Though the Pharises, Scribes & Hypocrites with other wicked Iewes dispised his doctrine and persecuted his person, & his Apostles also: of whom the denying Peter, a penitent Pastor among the Iewes, & the persecuting Saule a conuert Paule among the Gentiles, were also mighty messengers and workmen of their Maister Christ, when with them, the other Apostles and many Christian Doctors, Martirs & members of the primatiue Church, (vnder 12. persecutiōs for the same causes & effects,) liued & died the faithfull seruants of Christ, and inheritors of the promised heauenly *Sion* and *Ierusalé*. And as euen in that age the *Romane antechrist* began his kingdome to constitute mans traditions about christ's institutions: whō Tyrants, Epicures, Sophisters,

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Sophisters, & manifold miscreants vpheld & had in honour. So euen then & in the fift age of the world, the lord God stirred vp good & gracious emperors and kings, godly spirituall persons, & religious members of his church, to settle and defend his truth, & aduance the glory of his heavenly kingdom, to the subduing of the same antechrist. And nowe are almost 600. yeres entred into the 6. age of the world, the lord in his holy wil, word & worke, performing his prouidence, presence, & promises in his church & kingdom euerlasting (by the gathering the same out of euery nation, the faithful of his flock) who shall pertake with him of the celestial solace & infinite ioy in the heauely Sion & Ierusalem, in the saboth of eternal rest. Towards the wel wishing whereunto, (Honora: worsh: & reuerend in the lord,) like as the apostle writ his louing salutations to the Romans, at that time y^e chosen church of Christ, & (amongst some of them engrafted in the true faith before him selfe was called) prayed them to salute *Vrbanus* hys fellow helper in Christ: so doe I most humbly, and hartily, reuerently, and dutifully recomende vnto your honor and worships godly acceptation this short, but sweet Psalm, this little but learned labour published by so faithful a fellow helper of *Paul*, thys *Vrbanus Reginus*, or kings cittizen of Christ in our time, who as he being present in spirit, though absent in body for two yeres, sent the same in latine as a token of remembrance, vnto the worshipfull Senators of Hamborow, his friends: So I (a poore cittizen of London, & wel-willer of your honour and worships my good benefactors) do once more dedicate & consecrate this my translation of the same now vnto your honour & worships, (before tyme first printed and dedicated vnto Sir *George Barne*, Knight, and Lorde Mayor of this honorable cittie of London, in the yeere of our Lorde, 1587.

And

Anno christi. 1004.
Mundi.
5004.

Rom. 16.

The Epistle.

And afterwards the second time, Anno 1590,
to him reprinted and dedicated. Thus humbly be-
seeching your Honour and VVorships to accept my
poore good wil in so small a substance, though great
in effect, *Tanquam in perpetuā Mnemosinā promptitu-
dinis mee in precatione et praxi pro prosperitatibus ves-
tris.* I hartily also pray for the happy & long increase
of Gods blessings vpon this Citty terrestiall, and for
the heavenly ioyes of the godly members thereof,
with Christ the immaculate Lambe, his angels, El-
ders, and thousand thousands of his Elect, in the Je-
rusalem Celestiall, for euer and euer. At

Reuel. 5.

London in S. Brides Parish this

17. of May. 1594.

(..)

Your Honors and VVorships

humble Orator. Richard

Robinson.

The Lxxxvij. Psalme,
according to the Hebrues.

*Whereof the title is
attributed.*

**A Psalme or Song of the Sonnes
of Korach.**



AUGUSTINE

sayde wel, that this Psalme
was very brieft in circum-
staunce of wordes, but
great in substance of all

Tom. 2. o-
perum suo-
rum inter-
pretante
Psalms.

the Sentences. For, whereas it hath but
seauen verses onely, yet notwithstanding
it describeth profoundly the Church of
Christ, the heauenly Ierusalem, the spiri-
tuall Syon, as the fruitfull Mother both
of the Iewes and Gentiles: what a one and
how large shee shall be, when as she shall
not onely haue Cittizens from among the
Iewes, but from among the Gentiles also,
throughout the whole world. And out of
this Psalme learne we that Article of our
faith, I beleue there is one Catholike
holy Church, the communion of Saintes:
And I suppose thys is euen very specially

A certaine
sect which
beleueed
that christ
shold raigne
1000. yeeres
onely.

chilias^t in
Egipto ex-
orti. Anno.
mundi. 261.

Anabaptist.
in Germa-
nia. Anno.
christi. 1534

The solace of *Syon*
necessarie for this our age, that we may
exactly learne, and daylie handle this
Article out of the holie Scriptures, least
we be seduced by the Anabaptistes and
Chilias^tes of our time, carnally under-
standing the predictions of the Prophets
concerning the Church: either els be ca-
ried away, with admiration of their glo-
rious and statelie Titles, who at this
day thrust forth vnto Christians, the in-
uentions of mans brayne, for, and in
steede of the true worshipping of GOD,
vnder pretence of the Church: As if
the Church (of whome we daylie make
mention in the Apostels Creed:) were ei-
ther a worldlie pollicie, or the Autho^r of
infinite traditions, which at this day false
and tiranicall teachers of this latter age
doe cast (as it were snares) into the con-
sciences of Christian people, (lyke as the
Prophet Ezechiell in his 13, Chap. spea-
keth of those deceiuers) That they might
slay the soules of them that dye not, and
giue life to the soules that liue not: in ly-
ing to my people, which beleue their
lies. Verse 19.

The

The Lxxxvij. Psalme.

Her foundations are vppon the holy hilles.

The Lord loueth the gates of *Syon*, more then all the dwellings of *Jacob*. verse, 1.

PAule the Apostle wzote in 1. Cor. 10. That all thinges hapned to the Iewes in Type or figure, (as it were) vnto a people Tipicall or figuratiue: wherefoze wee will heere hence enter our purpose, from the Type vnto the trueth, and from the shaddowe vnto the Light it selfe. What notable thinge soeuer is any where in the Scripture mentioned, as touching *Syon*, *Ierusalem*, *Juda* and *Israel*, what so diuine promises of *Christ* and his euerlasting kingdome, are any where set downe all this both the carnall people of the Iewes referre vnto themselves, and the earthly *Sion* and *Ierusalem*. Wherefoze in these and such like propheties, the Iews notably flatter themselves, and most arrogantly despise the Gentiles in comparison of themselves. Because as *S. Paule* saith 2. Cor. 3. Those Gentiles haue the couering vntaken from their hearts, as in the reading of the olde Testament, and the Kingdome of God is taken from them. They also erre not knowing the Scrip-
B,2, tures,

the shadow
of the Law
without
fayth, can-
not be vn-
derstood.

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tures, neyther shall the Veile or couering of their vngodly ignorance be taken away, except they bee first conuerted vnto the Lord. verses 14. 15. 16. So as (whiles they imbrace not Iesus of Nazareth, for their true Messias or Saviour, fore-promised in the Law and the Prophets, and sent vnto vs from God, in the last weeke of yeeres which Daniell declareth, Cap 9. vers. 27. but imagine themselves an other Saviour or Sacrifice offered, I know not whom,) it is impossible for them, to vnderstand the sacred misteries of the Gospel in the Prophets : which are not vnderstande, but by the gouernment and guide of the spirit of Christe, who speaketh in the Prophetes. And none haue the spirite of Christ, but they which belceue in Christ.

Wherefore, also in this Psalm as yet, still pleasantly dreame they, of that same auncient Citty of Syon, in time past ouerthrowne and layd waste by the Romaines : and (as Daniell also witnesseth) neuer to be restored againe. But the Church of Christ, which hath the holy Ghost, and thereby also true vnderstanding of the Scripture, knoweth indeede, that Ierusalem and Syon, was in time past beloued of God : for, at Ierusalem was the Priesthood

and ioy of *Ierusalem*.

God of *Leuites*, the Sanctuary propicia-
tory, a place dedicated for Religion, or true
worshipping of God, that same notable
treasure of sacred Scriptures, the Law and
the Prophets, wherein is the Gospell of e-
ternall saluation. And in Ierusalem was
the Kings royall Throne, vpon the which
should sitte that same true King of Israell,
the Messias which was to be bozne of the
seede of Dauid, but, all this should come
to passe in a certaine other order, then o-
ther kings had their gouernment.

In this Syon were glorious things be-
gun. For the same Ruler ouer Israell (Je-
sus Christ) came into Syon, and into his
holy Temple. Malachy 3. Therein prea-
ched hee the vnsearchable riches of his
grace. Therin began he that mighty king
dome of his, by the worde of his Gospell,
and by his Spyrite, which was miracu-
lously powred vpon his Apostles in Syon.
The Law and the Prophets were in that
place accomplished: For, Jesus of Naza-
reth the son of Dauid after the flesh, y^e true
Messias, came into Syon ryding vpon an
Asses Colte, the true and eternall King of
Syon: and in the same Citty, celebrated
the true feast of Passouer, and nere vnto
the same, offered vp himselfe to God his

Math. 21.

Mark. 11.

Luke. 19.

Iohn. 12.

The folace of Syon

Father, the full accomplishment of all figurative sacrifices: the Sacrifice of true redemption, & the very immaculate lambe, dyed he at the feast of Easter, for the sins of all the world: & all this did he, the alone high priest, who with the one only oblation, purchased everlasting redemption vnto Israell.

Esay, 2.

Micheas. 4.

Out of Syon afterwards plentifully issued the Gospell of Gods grace, into the world, by the Apostles: and the Primative Church, which at the first was but very small in number, went out of Syon, and disperst her selfe into the foure partes of the world: that the Scriptures might be fulfilled, Concerning the calling of the Gentiles, vnto the grace of the Gospell. The Church (I say) knew euen the earthly Syon to be for a season, beloued and preserved of God, until Siloh, that is, the promised Saviour came into her: and out of her (by the remnants of Israell saued) shoulde Syon, the true Church of Christe come forth into all the world, as the mother of all true believers in Christe. And she also knew euen y same Syon in Canaan, to haue been a figure of the true Syon, the Church of God dispersed throughout the world, which is the heauenly Ierusalem:

and ioy of *Ierusalem*.

lem: as it is a o said by S. Paul Heb 13. Ye are come vnto the hill of Syon, and to the Citty of the liuing God, the heavenly Ierusalem. &c.

Although therefore the holy Ghost fore-
prophesied these things, touching y^e earthly
Ierusalem, and the earthlie Syon, as by a
Type or Figure: yet he intituled thys
Psalme especially of the true Syon, the
Church of Christ, which is to be gathered
from among the Iewes, and Gentiles also:
neither had he respect only vnto the earth-
ly Citty, and her wals of stone: but vnto
the spirituall Citty, and her spirituall si-
tuations, and vnto farre greater matters,
then the faithlesse Iewes could conceiue of.

The holy Ghost chæfly recordeth thys,
touching The holy Citty, the new Ierusa-
lem, descended from heauen, prepared as
a Bride, trimmed for her husband Apoc. 21
ver. 2. And as S. Paul sayth, in the former
Epistle and 11. Chap. Heb Having the
foundations of the citty, whose builder &
maker is not man alone, but God himselfe
made man, verse 10.

The holy Ghost premeditated this, as
concerning the true foundation of Syon.
The liuely stone, of men indeed refused,
but of God chosen and had in reputation.

B. 4.

Mat. 21,

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Ephe. 2.
The founda-
tion of the
holy Citty.

Mat. 21. He foreshignified the liuely stones also, builded (vppon the approued corner stone, chosen, precious, and liuely,) as that spirituall house, the Tabernacle & Temple of the liuing God. **Pea** hee pfigureth The Mountaine of the house of the Lord, prepared in the top of the Mountaines, exalted aboue the Hilles: whereunto the people shall runne and many nations shal make hast, as it were into a Forte of refuge, to learne the wayes of the Lord, & to walke in his pathes. **Micheas 4. vers. 1. & 2.** he in whom and for whom, God hath promised true and assured benifites vnto his elect, is King not of this Worlde, or an earthly person, but is spirituall heauenly, and eternall.

By Christ
we are num-
bred among
the cittizens
of the hea-
uenlye Ieru-
salem.

Augustine,
in psalm. 91

Wherefore, the elect ones of God, are not to looke after the benifites of this world, for the which we were neither Baptized, nor haue beleued. But we must seeke for assured good things, vncorrupt & eternall.

And undoubtedly Augustine sayth verie godliue, witing vppon the 91. Psalme. We are not Christians, but for the worlde to come. Let no man hope for the good things in this life let no man promise him selfe the prosperitie of the world, because he is a Christian, No cittie vppon earth,
(which

and ioy of *Ierusalem*.

(which shall soone perish,) must we looke for, but the true Citty, whose wall & foundation God himselfe is: vppon whome all the prayers of the godlie ones do rest, of whom, (in the exilement of this life) they are continually mindefull, as of the true Countrey: to the possession whereof, they refer and wholly bend, all the determinations and deedes of theyr life. For they seeke after true glory, honor and blessed immortalitye, which they finde not in Citties and transitorie benefits of this Countrey, but in the heauenlie kingdome or Citty of God: Wherehence hath this Psalm, that same his abrupte beginning, for hee sayth, Her foundations, when as notwithstanding, there is not any one word goeth before in the verse, concerning the same Citty. Wherefore the Pronounne Relative (Her) is to be referred vnto the Church of God: which he now, not as a Guest or inhabitant, but as a fellow Citizen of the saints and householde Seruants of God, (by the spyrite revealing) sawe with the eyes of sayth, and soze sighed after with most feruent prayers: as he which knew that there is no rest, peace, life nor saluation, without the Limits of this Citty of God.

Such cogitations Christians haue,
(whoe se

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(whose conuerſations are in heauen) as Paul ſaith, Phil. 3. Who when they are ryſen from the death of ſinne, ſeeke for & are carefull after heauenly things, & not earthly things. Col. 3. Who alſo ſaith with S. Paule. Now liue I not, but Chriſt liueth in me. The world is to me crucified through Chriſt, and ſo am I to the worlde. Galathians. 6. verſe, 20.

What manner citti-
zens of the
heauenly
Ieruſalē be.

Therefore this ſame Citizen of the heauenly Ieruſalem, meditating many things with himſelfe of the bleſſed Citty of the holy ones, (beeing full of the holy Ghoſt) burſteth out into theſe wordes of this Pſalm: which Pſalme is a continuall testimony, of the godly cogitations of that man, concerning y^e Article of the faith, I beleue in the Catholike Church, the communion of Saints) ſo, what thing we loue from our hart, of this we think continually, and we keepe it not in ſecret: but we afterwarde ſpare no ſpeech, euen vnto y^e ful publiſhing thereof, according to y^e ſaying: Out of the abondance of the heart, the mouth ſpeaketh. Mat. 12. ver. 34. Dauid ſayde therefore, Her foundations (vnderſtand of the Citty which I loue with moſt earneſt mind wherein, but vnknoyn to me, I am yet made ſafe, or preſerued by hope where
in

and ioy of *Ierusalem*.

in for euer the Sauour of the worlde so
bouchsauiug I shall still remaine) are in
the hills of holines: for so saith the Iew, we
should say in the holy Hilles.

Citties of this mortall lyfe, be they fen-
ced or defended, with howe strong so euer
muniments or Bulwarkes, are yet not
withstanding builded vpon the sand: for
whatsoever mans hand buildeth, the same
can it also cast downe. Therfore, Citizens
of earthly Citties, cannot dwell in suffici-
ent safetie: all their riches, yea life, and fi-
nally whatsoever they haue are laid open
to their enemies. Wherefore we rightly
then say, that no earthlie Cittie hath her
foundation in the Hilles: for although no
enemies assault the same, yet tyme is the
consumer of things, & corruption at length
wasteth these things, which haue been in
this world most strong: but the founda-
tions of this Citty are sound, firme & per-
petuall, because they are in the Hilles.

In worldlye
or humaine
things, no-
thing per-
petually
firme.

The holy
Citty hath
all things
perpetual, &
firme, in the
hills.

What then? are not earthly Citties ab-
so in the hills: is that Citty safe, which is
scituate on the hilles? Why then sayth the
Lord by his Prophet Abdias, To the hills
of Seyr, & the dwellers thereon. The pride
of thy heart puffed thee vp, because thou
dwelst in the cliftes of the Rocks, whose
habitation

Abdias. 1.

The solace of Syon

habitation is hie, thou sayest in thine hart, who shall bring mee to the ground? The Lord maketh aunswer to the bragging of the Edomites: if thou exalt thy selfe with the Eagle, and make thy nest amonge the starres, thence wil I bring thee down saith the Lord. And surely though Ierusalem were in olde time, builded in the mount Syon and the little hilles: yet notwithstanding, it was easie to be assaulted and beaten downe of theyr enemies, the Chaldeans and the Romaines.

All earthlie buildings, be they neuer so strong, and stablished in the hills & Rocks, are yet builded vpon the sande: because they shall in tyme, fall to the ground and perish: Wherefore the Prophet here speaketh of other hilles, as the Hebrew Prouns declareth, which signifieth holines. Therefore those foundations are in the hilles of holinesse: that is, not in earthly hilles, but in the heauens. For the foundation which this Citty hath, Is that immouable Rock, (Mat. 16.) whereon the Church is builded & stands to the vermost, against the gates of hell. Whereof the Apostle mentioneth. No mā can lay any other foundation, then that which is layde, euen Christ Iesus. 1. Cor. 3. Wherefore the Apostle when he speaketh

Carass.

Hylls of
holines.

Christ is the
foundation
of y church.

and ioy of *Ierusalem*.

speakeeth of y^e blessed Citty, sheweth openly this foundation, and saith: Those Citizens (that is, Christians) are builded vpon the foundation of the Apostels and Prophets, Christ Iesus himselfe, being the heade corner stone: in whom what, building soeuer is coupled together, groweth vnto a holy Temple in the Lord: In whom ye also are built together, to be the habitation of God, by the spirire.

Ephe. 2, ve.
20. 21. 22.

The Citty is holy, firme, and eternall, and it hath Citizens, euen the holy ones, as the Apostle euery where calleth them. Why the Citty is called holy.
For although they be sinners bozne, yet in that Citty, they are regenerate of water and of the Spirit: yea, They are iustified by fayth, and sanctified by the name of Iesus, and by the spirit of our God. And all things which are without this Citty, are prophane & abominable before God. 1. Cor. 6. 11.
In this Citty onely is true holines, (as the Prophet Abdias sayth, vers. 17.) But vpon mount Syon shall be deliuerance, and it shalbe holy. And the Prophet Esay declareth, Cap. 4. Then he that shall bee left in Syon, and he that shall be left in Ierusalem shall be called holy, and euery one shalbe written among the liuing in Ierusalem, when the Lord shall wash the filthines of the daughters of Syon, ver. 3. & 4. The

The solace of *Syon*
The Lorde loueth the Gates of
Syon aboue all. &c.

This latter part of the first verse sheweth how fatherly the Lorde loueth vs, for Christes sake the foundation of this Citty vpon whome we are builded, as a spirituall house.

We are be-
loued of
God, for
Christes sake

The Lorde saith he loueth the Gates of Syon, (that is) the Church of Christ. For, we are beloued of God, for his sons sake, Through whom we haue obtained, reconciliation: when as (before we were not yet reconciled, through the death of his son,) we were the enemies of God. Eph. 1. Rom. 5. And he loueth vs aboue all the Tabernacles of Iacob. So much as to the figure of outward shew pertaineth, we know out of the law of Moyses, how the gates of the earthly Syon or the Citty of Ierusalem, was so ordained for the worshipping of God in the old age, That it should not bee lawfull for any to offer sacrifice but within the sanctuary of the citty. Deu. 12. 2. Par. 6.

Ierusalem
was ordai-
ned for di-
uine seruice

Wherefore, although there were many Synagogues in Canaan, and many places wherevnto the people resorted by companies, yet notwithstanding Ierusalem alone had the Temple and Pallas royall of Dauid, and was called the holy Cittie, as the

and ioy of *Ierusalem*.

Prophet Esay sheweth, Cap. 52. Put on thy garments of beauty O Ierusalem, thou holy Citty: for henceforth there shall no more come into thee, the vncircumcised and vncleane. ver. 1. And in his 19. Cap. he saith, The Citizens of that Citty are called an holy people, redeemed of the Lord. ver. 12. And this Prophet David in his 78 Psalm singeth, The Lord hath chosen the tribe of Iuda, the hill of Syon, whom he loved. ver. 69. All those things which are spoken of the earthlie Ierusalem in figure are to be referred vnto Christs Catholike Church: which spirituall Citty the Lord loueth aboue all the dwelling places of Iacob which long agoe were shadowes and figures, things temporall: by which notwithstanding the heauenly Citty of Christians (euer during) was here shadowed.

verse 2. } Very excellent things are spoken of thee thou Citty of God, alwaies.

If we learne this verse aright, we shall moreover recite the Article of the Catholike Church, in the Simbole of our Creede daily, not vainely and without Faith: for, the Church is in this place, called the Citty of God. But some would say,

The solace of Syon

say, is not God euery where: yea euen among the Turks, why then is the Church only (that is) the Congregation of Christians, called the Citty of God: for, Esay the Prophet saith, Cap. 66. Heauen is my seate, and the earth is my footestool.

God thogh
hee be euery
where by
power and
essence, yet
hee is by
grace pre-
sent with
the faithfull
onely.

I answer, God is euery where by power and essence, but not euery where by grace, but in Christians only, who beleeue in Christ the Mediator: there, is God, said to dwell in his Church, because the Church is that peculiar people of God, sanctified in the blood of Christ, and consecrated to God in Baptisme, by the holy Ghost: that it may bee a liuely Temple and Tabernacle of God, wherein he dwelleth, whereinto he poureth out his holie spirit with his gifts, and on which he bestoweth (through Christ) incorruptibility & eternitie. For, as touching Christians, God specially saith in Leu. 26. I will sette my Tabernacle in the midst of you, and my soule shall not loath you: I will walke among you, and I will be your God, and you shalbe my people. ver. 11. Which place the holy Apostle S. Paule 2. Cor. 9. referreth vnto all Christians which are the people of God, and the true Church of Christ. ver. 16. And the holy Euangelist S.

John

and ioy of *Jerusalem*.

John in Reuel. cap. 11. writeth, Behold, the Tabernacle of God is with men, & he will be with them, and they shalbe his people, and God himselfe shall be their God with them. And the Prophet Ezechiell sayth, ca. 37. My Tabernacle shall be in them, and I will be their God, & they shal be my people. vers. 27. After this manner doth the Prophet call Christians the Citty of God: as it is in the 46. Psalme, The riches of the flood, shal make glad the citty of God, the most highest hath sanctified his tabernacle, God is in the midst of her, therefore she shall not be remoued, God will giue helpe vnto her, and that earlie.

And here vpon Aurelius Augustinus, that reuerend & most exercised Diuine in Scriptures, when as hee did confute the Romanes blasphemies (by reason of the irruptions of y^e Goathes, slaundering the way of trueth) calleth the Church, that is the congregation of Christians (because she is predestinate to raig with God for ever) the Citty of God, as in his first booke vnto Marcillinus appeareth: for he was perswaded by the sacred Scriptures, that there were two Citties: One, the Church of God, which (here amongst the vngodly in this worlde) living by faith in Christe,
C. bath

The solace of Syon

hath her perigrination, or sojourning, from time to time, and place to place: the other is of this world, or pertaineth to the devil, which hath the vngodlie ones, not beleeuing in the Gospell of Christe, vessels of wrath, prepared for euerlasting destruction, with the deuill and his Angels. He deriueth the Citty of God, as beginning at Abell, who was a Sojourner in this world, by grace predestinate vnto life, by grace a stranger on earth, by grace a Citizen of heauen. The other he bringeth from Cain the murtherer, which was first born a Cittizen of this worlde, of whome it is read that he builded a Citty: but of Abell a Pilgrim in this world, we read not that he builded any Citty.

This Citty then of the holy ones, is from aboue, although it bringeth forth Citizens here in this world in whome it liueth stranger-lyke, vntill the time of her kingdome come: when as she shall gather together all her Citizens, rising again to life euen in their bodies, when the kingdome promised, shall be giuen them with the Prince, the King of all holy ones, they shall raigun world without end, as the said Augustine diligently handleth in Lib. 15. cap. 2. *De Ciuitate Dei.*

The

and ioy of *Ierusalem*

The Psalmograph therefore here saith,
Very excellent things are spoken of thee,
thou Citty of God. Now, except we sleepe
all to sluggishly, and neglect our benifites
to come, it shall well please vs to search
out and discerne, what glorious things
these may be, which are spoken off, touch-
ing, or in the Church of God: so, they are
spoken of vs, which beleue in Christ and
confesse Christe.

First and forme, who hath at any time
explained this prayse woorthie Tytle, euen
by dignity, That Christians are called the
citty of God? For in this one Tytle, all
good things are vnderstood: namely that
the enioyeth very good Lawes, a most wise
Magistrate, faythfull and most learned
Teachers, inuincible Warriours, a quiet
and most obedient people, true peace and
saftey, true holines, Righteousnes, true
Joy, sure or certaine knowledge of special
things, and bryefly, true life and saluation:
for so is this Citty called: because God
dwelleth in her, as in his own house, hys
beloued and holy Tabernacle. And where
God after this manner dwelleth by grace
I pray you, what good thinges may bee
wanting? doth not such a one dwel in saf-
tey? And the Citty so safe insulteth with S.

Christians
are called
the Citty
of God.

Her excel-
lent members

The solace of *Syon*

Paul against her enemies on this manner:
If God be on our side, who can be against
vs. Rom, 8.

Wherefoze if God be King and Lord in
her, there must needes be in her absolute
felicity, by all meanes: that is to say, righte-
ousnes & everlasting saluation. Christ
the King of glory, with all his good graces
dwelleth in *the Church*: by good right then
doth Paul, (first a Persecutor, & afterward
a builder and defender of the Church,) call
her glorious, as in Ephe. 5. And what are
these glorious things, which are spoken
of, in, or touching the Church?

The glori-
ous titles of
the holie
Church.

The Church is called, The holy and be-
loved spouse of Christ. Ephe. 5. Whom (as
Oseas saith) Christ the king of glory hath
marryed vnto himselte for euer, in righte-
ousnes, in iudgment, and in mercie, and
compassion, and faith, that she may know
how he is Lord. cap. 2. ver. 19 & 20. The
Church is thus diuersly also called, The
Citty of the liuing God. Heb. 13. Esay 90.
The Citty of the great King, a beautifull
place, and the ioye of all the whole earth.
Psal. 47. verse 2.

The people that dwel therein, shal haue
their iniquity forgiven. Esay, 33. verse 24.

The body of Christ. 1. Cor. 12. Eph. cap. 1.

The

and ioy of *Ierusalem*.

The pillar and ground of trueth. 1. Tim. 3.
Mount Syon, the heauenly *Ierusalem*.
Heb. 12. ver. 22.

The hill of the Lord, the holy hill. Esay
2. and 63.

The Temple of God. 1. Cor. 3. verse 13.
The Horne of saluation exalted, in the
house of Dauid, the seruant of God. Luk. 1.
The house of God. Heb. 3. 1. Tim. 3. The
house of Iacob, the seate of Dauid. Esay 9.
Luk 1. A Citty sought out, and not for-
saken. Esay 62. verse. 12.

Of this *Ierusalem* it is said, Psalm. 147
Thy God hath made the Bars of thy gates
strong: he hath blessed thy Children in
thee. He setteth peace in thy borders, and
satisfieth thee with the flower of wheate.
verses 13. 14.

The Queene on the right hand of God
in a vesture of golde of Ophyr, wrought
with needle work. Psalm. 45.

The King shall haue pleasure in thy
beautie. Ibidem. verses 9. and 11.

Of this Citty (saith the Lord) I will bee
a wall of fire round about her, and will be
the Glorie in the middelt of her. Zach. 2.
In Syon will I giue saluation, and my glo-
ry vnto Israell. Esay 46. verse. 13.

The Vineyard of the Lord. Esay 5. vers. 1.

The Syster of Christ. Cantic. 5. ver. 1.

The solace of *Syon*

My Doue is alone, and my vndefiled.
cap. 6. verse 8.

The Garden inclosed, a spring shut vp,
& a Fountaine sealed vp. Cant. 4, ver. 12,
An Orchard of Poungranets, with sweet
fruites, &c. Cantic. 4, verse 14.

The peculiar people of God, & follow-
ers of good works. 2. Titus verse 14.

A Spirituall house.

A holy Preeſthood.

A choſen generation.

A royall Preeſthood.

A holy Nation.

A people which haue
come out of darknes
into light.

1. Peter. 2. cap.
verse. 9.

The heritage of God, Esay cap. 19.

Of this Citty it is said, I will make an
everlasting couenant with you, euen the
ſure mercies of Dauid, my faythfull ſer-
uant. Esay 60.

The Nation & kingdome which wil not
ſerue thee, ſhal periſh frō the earth. Eſa. 60

I will giue my Lawe in their inward
partes, and write it in their hearts, & I will
be their God, and they ſhall be my people.
Iere. 31. verse 33. And they ſhall all know
me, from the leaſt to the greateſt, & I will
forgiue their iniquity, and remember their
ſinnes

and ioy of *Ierusalem*.

sinnes no more. verse 34.

But to know God is eternall life. Ioh. 17

The Lord buildeth *Syon*. Psal. 102. ve. 16.

In *Syon* is the Lords name declared, and
his prayse in *Ierusalem*. ibidem. vers. 2.

The blessed of my Father. Math. 25.

For whome the kingdome of God is pre-
pared from the beginning of the worlde
verse 34.

The Children of God. Hosea 1. Iohn 1.
Gallat. 3, Phil 2

The Heires of Christ, and Co-heires
with Christ. Rom. 8.

The fellow-citizens with the Saintes.
The Housholde seruants of God. Ephe. 2.
verse. 19.

The Vessels of glory. Rom. 9. vers. 23.

As Lights shining in the world, phi. 2
verse 25.

Iuda and Israel. Hosea 1. Rom. 2. and 9.

Which names are full of misteries.

The Children of promise. Gala. 3. ver. 29
4. and 28.

The Children of *Sara* the free woman.
Gal. 4. verse. 31.

The Church builded vpon the Rocke,
against which, the gates of hell shall not
preuaile. Math, 16, verse 18

Called Christians as of the Lord Christ.

C. 4

Act. 11.

The solace of Syon

Act. 11. verse. 26.

The seed of Abraham. Gal. 3. verse. 29.

The kingdome euerlaasting of the Messias, Abdias. cap. 1. verse 21. 2. Pet. 1.

The bretheren of Christ. Psal 21.

The holy ones. Rom. 1. The new man Ep. 2

New creature in Christ. Gal. 6.

A Garland of glory shalt thou be in the hand of the Lord, and a royall Diadem in the hands of thy God Esa. 62. verse. 3.

And thou shalt be called Hiphzibah (that is) My delight is in thee. verse. 4.

The fauour
of God to-
wards his
Church,

Of her it is said by the Prophet Esay cap. 54. feare not, for thou shalt not be ashamed, neither shalt thou be confounded verse. 4. For a moment, in mine anger, I hid my face from thee for a little season, but with euerlastinge mercie haue I had compassion on thee, sayth the Lorde thy Redeemer. verse, 8.

My mercie shall not depart from thee neither shall the couenant of my peace, fall away (sayth the Lorde) that hath compassion on thee. verse. 10.

Of her againe, Esay. 60. I will make thee an eternall glory, and a ioy from Generation to generation. vers. 15. Thou shalt call Saluation thy walles, and Praise thy Gates, ver. 18. The Lord shalbe thine euerlasting
light

and ioy of *Ierusalem*.

light. ver. 20.

Juda shall be saved, and all Israell shall dwell safely. *Jeremy. 23. vers. 6.* And in *Esay* againe cap. 49. Though a woman forget her Chyld, yet will not I forgette thee O Syon. verse 15. Beholde, I haue grauen thee vppon the palme of my hands, thy walles are euer in my sight. verse 16.

Briefly, out of Syon was the true Messias and sauour of Israel, looked for, as Dauid signifieth in hys 14. *Psal.* Who shall giue saluation out of Syon vnto Israel, ve. 7.

the Messias
promised
out of Syon

And *S. Paul* sayth, *Rom. 11.* Out of Syon shall he come, which shall deliuer. &c.

And *GOD* by his seruants the *Prophets* & *Apostles* throughout all the scriptures, hath spoken glorious thinges in figures, and euident promises: For he hath promises of this present lyfe, and of the life to come. 1, *Tim. 4.*

After this manner hath the græke text, (as in *Latine*) *de te* of thee. But the true meaning of the *Hebꝛue*, hath (*in te*) in thee: & this preiudiceth nothing to vs, for both are thee. Those excellent thinges which I haue made mention of, are spoken of the Church, by the *Prophets* and *Apostles*, and in the Church: for, what other thing are they, but sacred holy misteries of the
GOS

The solace of Syon

Gospell, touching everlasting life & saluation which surely are daily preached and sounded forth, both of the Church, and in the Church: that by hearing of so great matters, faith might come vnto vs, and by Faith Justification and Saluation.

Selah.

The Hebrue text addeth Selah which S. Ierome trnslateth Semper, alwaies: for y^e Church, as a Bride glorious in her Husband, shall euermore be preached of: glorious things shall be spoken of her, and in her shall be continually sung, the ineffable glory, of the everlasting grace of God in Christ our Lord.

And so the Iews for the most part interpreted the word Selah, for everlasting, like as it is euident in their Epitaphes, as the Iewish Epitaph is in Hebrue, at Basill, His soule continue in Paradise. Amen, Amen, Amen. For euer and euer. For it is vnderstood by that verse in the 48. Psalm, They shall prayse thee for euer and euer: And so likewise by Thargus the Hebrue wyter, vpon this 87. Psalme.

Rabbi, Aben Ezra expoundeth it for truth or truely. David Kimhi writeth, that it is a token of lifting vp the voyce, in this Psalme from the roote, to lift vp. So as indeed by this perswasion, the cogitation of
the

Ama.

Salal.

and ioy of *Ierusalem*.

the mind, is moued earnestly to way and consider a great matter : for in this place it is a worthy little verse, to the meditatio whereof, all the powers of the mind, may be profoundly and earnestly moued. For our matter is now making, we are that Church, the excellent Citty of God, concerning which so glorious things are spoken of: all which thinges are promised, & surely ginen vs from God in Christ: for so great and unspeakeable are they, that the Prophet Esay, and the Apostle Paule wrote of these. That for them which loue God such things are prepared, which neither eye hath seene, nor eare hath hearde neither yet the heart of man conceiued. Esay 64. 1. Cor. 2.

The riches
of y church.

Now let vs ioine the Hebrue phrase vnto the Greeke text, and you shal see a goodly consonancy, Glorious sayings are there of thee but, in thee O Citty of God. For without thee, and of thee is al euill spoken For those same glorious things which are spoken of, touching the Churche, are undoubtedly not spoken of her, but in the Church: for without the Church, y world that is, the congregation of the vngodly, the spouse of y deuil, the enimie of Christ, with her Ruler is not glorious, but speak
meere

In what
points the
Church of
Christ is
glorious.

The solace of Syon

This is seen
aswel by the
outward e-
nemies as
inward ad-
uersaries of
Christ & his
members, at
this day in
the Church
and cōmon
wealth.

meere and extream infamies oꝝ flanders
of the Church. Without y^e Church (where
the Gospel is scoꝛned & hissed out of dooꝛes)
so soundeth the verse, Reprochfull thinges
are spoken of thee, O citty of satan: ffoꝝ
so also the vngodly ones flatter theselues,
that they are the Catholike Childzen of
God, the auncient Christians and the cit-
ty of God: but others (not honouring the
Pope) them do they call the Childzen of
satan: yea, they condemne the Gospell of
the grace of God, oꝝ as the damnable doc-
trine and errour of satan.

Anno, 1530

At Augusta, one of those Papistes, a
Doctor of the Popes Diuinity by sugges-
tion, in pꝛesence of Duke Maurice, cryed
out vpon them which belæued in the Gos-
pel of Christ, (which he called the new do-
ctrine) as persons infamous, and vnwoꝝ-
thely requested, rightly to beare witnes of
the Truth befoꝛe Judges oꝝ Magistrats,
as we say in Dutch, Sie sollen mer zukey-
ner warheit odder zeugknus gut genug
sein. So Paule that most excellent light of
y^e Church was contemptibly reckoned foꝝ
a Sower of strang doctrine. Acts 17.

Paule and Silas were called disturbers
of the whole world, ibidem.

And in times past as it appeareth in the
Apology

and ioy of *Ierusalem*.

**Apollogie of Tertullian agaynst the Gen-
tiles) the Christians were of the Gentiles
named murtherers, Churchrobbers ince,
stuous persons, publique enimies, murthe
rers of Infants, procurers of wicked
lusts, Balwdes, and Asses-heads : in that
they woꝝhipped an Asses head as it were
a God : which suspition, Cornelius Tacit-
us had stirred vp.**

The church
of God is
rayled on
by the vn-
godly ones.

**The assembly of the Christians to the
Supper of the Lord, was counted of the
vngodly ones, a Faction.**

**Christians were named the cause of all
publique mischeefe, and of all inconueni-
ence amongst the people of the worlde : If
the riuer Tiber rose vp to the wals: If the
riuer Nylus flowed not vp ouer the feelds,
if the Skies stood still, if the earth quaked,
if euer any famine or pestilence were, by
it by it was denounced, Cast those Christi-
ans to the Lyons. Finally, they were re-
prochfully called, vnfruitfull in their busi-
nesse, and not good for any thinge. They
were also called, Sarmencitij and Semitij,
because beeing bound to a block of great
waight, standing vpight and compassed
about with fire wood, they were bzent to
ashes : and for this cause also, they were
accounted desperate, and cast away.**

Christians
bearing the
blame of all
euill haps.

Christianos
ad Leonem

Nota.

The solace of Syon

In Cipryans time, there was among the enemies of the Christians, one Deme-
trianus, a man of great name, which said,
that al mischeeses wherby the world was
tossed and turmoiled, was to be imputed,
vnto the Christians: for that the Gods of
the Gentiles were not worshipped among
them: And then it was an offence to be a
Christian.

Iulianus the Apostata, in respect of re-
proch, called the Christians Galilæans, as
Nazianzenus writeth.

The Iewes at Rome called the Christi-
an sayth and that congregation, a Sect.

Of this sect (say they vnto Paule) it is
knownen vnto vs, that in euery place, men
speake against it. Acts. 28.

John, 8, 48.

Christ the head of the Church, the hus-
band and foundation thereof, heard hym
selfe called of the Iewes, a Samaritane, a se-
ducer and deceiuer of the people, one ha-
uing a deuill, and a seditious person. And
in our time such as beleue the Gospel and
reiet the doctrines of men, disagreeable to
the Gospel, (that I may omit infinit other
flanders) are called of the vngodly ones,
Lutherane Heretikes: but Christe the
husband of the Church, in this world de-
spised and abiect, (such is his vnsearchable
wise.

and ioy of *Ierusalem*.

wise dome) turneth enen these flanders also into glozy for *Christians*. For who had not rather heare ten hundereth thousand reproches of the vnpraiseworthy Gentiles, and vnworthy persons abhominable before God (& that for the name of *Christ*) then to beare the state of a king, and enioy at ease, all the honours and benefites of this world? This one blessing of *Christe*, confoundeth all the curses of this worlde.

Blessed are you when men reuile you, and shall speake all euill against you, for my names sake falsely: Reioyce and be glad, because your reward is great in heauen.

Mat. 5. verses 11. and 14.

A buckler of blessing against raylers & cursers of the godly ones.

I will thinke vppon Rahab and Babilon, with them that know me. Verse 3.

Behold the Philistines also and they of Tyre, wyth the Morians: loe, there was hee borne. Verse 4

First of all, the names of the aforesayd Nations must be declared, and the meaning of the Prophet, shall more easely appeare: Rahab therefore is a Sirname, which Esay also in his 30 chap. giueth vnto Egypt, because it was a proud peo

The solace of Syon

people, in whom when the Iewes put their hope & confidence, they were deceiued.

Cay.

Wherefore Esayas sayth, For the Egyptians are vanity & they shall help in vaine. Their Rahab (or strength) is to sit stil.

And in the 51. chap. Art not thou that same (Arme) that hath smitten the prowde Egypt? Arnobius and Angustine, understand by y^e same Stranipet in Iericho, those that are wise in their own conceits.

Unto the other Doctozs, Rahab seemeth to signifie rashnes, and insolency or pride, wherewith the Egyptians are by god right entituled, as the speciall enemies of the Iewes. And Thargus the Hebrue Writter in this place hath Mitsarri, that is to say, Egypt for Rahab.

Mitsarri
Raab.

Phelessct.

Those persons called Allophili (as it is in the Greeke translation) are Philistines. For the hebrue text hath Phelessct, which S. Hierome translateth for Palestine.

And the same Hierome vppon the first Chapter of Amos, giueth to note, that the 70 Interpretozs, called the Philistines alwaies strangers borne for wheresoeuer (sayth he) in the olde Testament, we read Straungers borne, they are to be understood not commonly, as touching all foraine nations, but properly of Philistines, which

and ioy of *Ierusalem*.

which now are called *Palestines*.

These Nations that is to say, *Egyptians*, *Babylonians*, *Palestines*, *Tyrians* and *Ethiopians*, were well known to the *Jews* for their Neighborhood, and for their malignant mindes towardes them.

Whereby therefore the Prophet teacheth in the person of God, that the before mentioned People, although hetherto they knewe not God, and were manifestly vngodly and accursed (as al other nations being without hope, & wanting knowledge of God in this worlde) shall yet notwithstanding, be receiued into grace and fauor of the Gospel. As if he said, I will remember those Nations, amongst them which will know mee: that is, amongst my elect and true Christians, which know & worship me, by faith in Christ. Blessed is hee which God so thinketh vppon, that hee is written in the booke of life, and what manner of life soever he led before hee yet may (through grace in Christe) be reckoned amongst the people of GOD, that is, the Church of Christ.

Our Scholemaster, *D. Martin Luther*, (that he might also open the mystery of the calling of the Gentiles, in this place vnto the eares of y^e *Germanes*) doth thus trans-

D.

late

The solace of Syon

late it, Ich will predigen lassen Rahab vnd Bebell, das sie mich kennen sollen: that is to say, I will let preach Rahab and Babilō that they may know me.

And this rightly and perspicuously to be dooth: for, that it is the rule of a good Interpreter, S. Ierome writing vnto Summa and Fretela teacheth vs: that hee might expresse the phrase of an other language, in the propriety of his own tongue which thing also amongst the auncientes, the best learned Writers haue done: as Tully in Protagora Platonis, & in Oeconomico Xenophontis, and in Demosthenes his Oration against Aeschines, & many other. In which place, heere that iolig bragging of the outrageous sinagogue is beaten backe, whereas it crieth, Abraham is our father, we are the heritage of God, the Gentiles are accursed. Iohn 8. ver. 39.

For it is a cleere and euident Testimonie, of the calling of the Gentiles out of the whole world, to the Gospel of Christ: for by the calling of the aforesaid nations, in this place, are all other Nations also to bee vnderstood, wheresoeuer they bee throughout the worlde.

And like as the Prophets do prophesie of the grace of Christ, to be imparted vnto the

The Gospell
pertaineth
vnto all
Nations.

and ioy of *Ierusalem*.

the Nations, that the kingdome of Christ may be Catholike or vniuersall: therfore not only shall God, remember the posteritie of Abraham, after the flesh, but also the Gentiles in the whole world, out of whom by fayth, he maketh the sons of Abraham, that if not in consanguinity, yet in y^e same faith, they may resemble their true believing Father Abraham. Therfore both the Apostle call Abraham, the Father of al the faithfull by circumcision, that vnto them also Righteousnesse might bee imputed, euen as vnto him, (belieuing the promise concerning Christ) Faith is imputed vnto righteousness Ro. 4. 16. ve. 6. 7 Ga. 3. ve. 7. 22 The Lawe worketh nothing there, nor the generation as touching y^e flesh: for the promise happened not vnto Abraham, by the Law, nor his seede, That he should be the heyre of the world, but by righteousness of faith. Like as in 3. chap. Gal. ver. 7. he saith, They which are of fayth are the Children of Abraham.

We vnderstand here, that the flesh hath no prerogative in respect of iustification, but fayth in Christ: wherefore, we which were taken from among the Gentiles, and (whiche as the same Apostle saith) were once farre of, are now made neere by the

The solace of Syon
bloode of Christ. Ephes. 2 verse 13,

Who from out both Jewes and Gentiles hath made one, and hath broken the stop of the partition wall. verse 14

Nowe we both through him haue an enteraunce vnto the Father of mercies by one Spirite. verse 18.

Thys doth the promise of God in thys Psalm, I will thinke vppon Rahab and Babilon. &c. that is to say, I will call and take vnto me, Childzen from out of al nations in the world, and not out of Canaan, onely: which surely ought to be reckoned by good right among the glorious things which are spoken of, touching the Church of Christ.

For the Apostle also in the third chapter to the Ephesians tearmeth the calling of the Gentiles, into the Church or Congregation of Israell, a Mystery: which was not alwayes knowne vnto the Sonnes of men, but is reueyled vnto the holy ones, & Apostles of Christ and his Prophetes, by his holy spyrite: namely, that the Gentiles are fellow-heyyes with the Jewes, members of one bodie, and Copartners of the promise of life in Christ.

And the Prophet Dauid here addeth in the end of this verse, Loc, there is he borne:
(that

and ioy of *Ierusalem*.

(that is to say) the people of the nations
befoze remembred.

Where are they borne? I answer wher
as he reckoneth, vp by the name of those
Nations, it is certaine that he speaketh of
them which are now borne: but he affir-
meth the mystery of regeneration, To bee
by water & the Spirit, as in Ioh. 3. And he
teacheth also, that those Nations born a-
new there, that is (within the gates of Sy-
on in the Citty of God) haue giuen their
names vnto Christ, forsaking their Idols
and are to be conuerted from darcknesse
vnto light, and from the power of satan
vnto y true & liuing God: that they may
also receiue forgiveness of sinnes, and in-
heritance amongst them, which are san-
ctified by faith in Christ,

And of Syon it shall be repor-
ted, that many are borne in
her: And he euen the most
high, shall stablish her.

In this place the translation (as Saint
Hierome sayth to Summa and Frete-
la) according to the places, times, and
pleasures of old wyters, differeth from
the Hebrew veritie: for that saith, Vnto
Syon it shall be reported, many are borne

D. 3.

in

The solace of Syon

The notable
negligence
of y^e Popish
Prelates for
spirituall
matters in
this Au-
thors time.

in her. But the græke translation hath it
thus, The Mother Syon shall say, many
personnes are borne in her. Finally the
West Church hath nowe for a long tyme
read, Shall Syon say many are borne, &c?
In which place, not without cause do we
detest the negligence of the Prelats of the
Church, in whose power at this day, con-
sisteth the cheefe regarde of things, who
do surmount the Princes of the Empire,
both in wealth and reuenues: much moze
are equall vnto them, and yet in so many
ages, not euen one hath bene found, who
at the charges of the Church goods hath
reformed the examplers of the Byble, or
at least wise y^e Psalter, which in al the chur-
ches is song nights and daies: such fayth-
full Stewards of God are they forsooth?
But let vs suffer them to fill vp the mea-
sure of their Fathers, indeede the Phari-
ses, who euen themselves, with like per-
iurie gouerned their Synagogue in tyme
past so long, that whiles they woulde not
repent them, they perished from the face
of the earth

First, we will shewe forth what mea-
nings the Hebrew text hath. Of Syon it
shall be reported, that is, of the Church of
Christ it shall be preached, Many are born
in

and ioy of *Ierusalem*.

in her. That is euery one that is regenerate by the Spirit is borne in that Syon: for, in the Church are, the worde of lyfe, and the Sacraments of our Saluation.

without the Church of Christ is no saluation.

Wherefore, they which remayne out of the Church are the Children of wrath, the Children of old Adam, yea carnall Children dead in sinnes, and subiect vnto eternall damnation.

The sonnes of Adam.

But they which in Syon adresse or redify the Citty God, doe finde the Gospel of Saluation and the Sacraments by the which they were borne anew, & are made the Children of grace, the sonnes of God, and new men, are raised vp from the death of sinne, and made spirituall heires of eternall life.

We are regenerate by the Gospell and Sacraments.

The Hebrue phrase is Vir & Vir, Homo & Homo, for the word Vnusquisque.

Luther whom the spirit of Christ taught by most greuous tribulations not only to singe with voice, but also with the spirit and truth, expessed this verse to the Germans, vnderstanding on this manner: Man wirt von zion sagen, das aller ley leut drinnen geboren werden. It shall be sayd of Syon, all Nations shall be borne therein: which we out of the Hebrue text doe thus expound, Vir & Vir, that is, euery one in

D.4.

what

The solace of Syon

whatsoever Nation be bozne, at length
yet agayne hee is bozne anew in Syon.
As Peter also in Acts Cap. 10. sayeth, Of
a trueth I perceiue that God is no accep-
ter of personnes, but in euery Nation, hee
that feareth him and worketh righteous-
nes is accepted with him. ver. 34. & 35.

According to the greeke edition, we read
The mother Syon that is y^e Church, which
is the spirituall mother. (For within the
Church we were bozne anew, with water
and of the spirit, and in the lappe of the
Church, as Infants are in their Mothers
belly :) And first we are nourished with
milke and afterward with strong meate,
that is with the Word of God, preached
vnto vs according to our capacity : vntill
we all meete together, in the vnitie of
Fayth and knowledg of the sonne of God,
vnto a perfect man, and vnto the measure
of the age of the fulnes of Christ, as the
Apostle S. Paul sayth Ephe 4

Vnto thys spirituall byrth by o^r from
God, had Esay respect : with whom in hys
49. chap. The Church (maruaing at the
multitude of her Children) cryeth thus :
Who hath begotten these ? seing I am bar-
rain, & desolate, a Captiue & a Wanderer
to & fro, and who hath nourished them?

And

and ioy of *Jerusalem*.

And the Lorde God answereth her, Be-
holde, I wil lift vp mine hande to the Gen-
tiles, & set vp my standerde to the people,
& they shal bring my sons in their armes,
and they shall carry thy daughters vppon
their shoulders, *ibidem* ver. 22.

And the Apostle S. Paule in the 4. Gal.
speaking of the Church, sayth: But Ieru-
salem which is aboue is free, which is the
Mother of vs all: For it is written, Re-
ioyce thou barraine that bearest no Chil-
dren: Breake foorth and cry, thou that
trauailest not, For the desolate hath ma-
ny mo Children, then shee which hath an
husband. *Esay* 54.

Augustine in this place vnderstandeth
by the word Homo, Christ, by reason of
the disposing of the nature humaine taken
vpon him: which though it haue a godlie
sence or meaning, yet is it not spoken in
place.

Arnobius (not marking the Hebrue
sence, Homo and Homo) vnderstandeth
Adam begetting sonnes which may pos-
sesse the earth, and Christ begetting sons
which may possesse the Heauens: But
these words make nothing for the purpose
For, he rehearseth befoze, diuers nations
purposing to shewe that not onely the
Iewes

The solace of Syon

Math, 24, 24 Jewes but also the Gentiles (wheresoener in the world they be) shall fully attaine to that Citty of God, and shalbe bozne anew in her, that this second and spiritual birth may not only pertaine to Israell, after the flesh, but with out respect of any person euen vnto al nations. For by the commandment of Christ, The Gospel was to bee preached vnto all Creatures. Which thing sith it bringeth regeneration, all Nations are altogether to bee admitted into thys citty, That they might be borne anew (as Peter saith) not of mortal seede, but of immortall seede, by the worde of the lyuing God, which abideth for euer. 1. Pet. 1. ve. 23. For so our Lord himselfe openeth vnto vs all the Prophecies, touching the saluation of the Gentiles in Math. 8. and Luke 23. Many shall come from the East, and the West, from the North and the South, and shall rest them with Abraham, Isaac, and Iacob, in the kingdome of God. Math. 8. verse 11. Luke. 13. verse 29.

We haue also in this place, a moste strong weapon against the arguments of the Iewes, and those which embrace Iudaisme (who doe wrest and arrogate the promises made vnto this Spirituall Syon, to them and to their earthlie Ierusalem) as
if

and ioy of *Jerusalem*.

if these so greate commendations were spoken of the earthlie *Cittie*. And in our age the newe Donatistes and secte of Chiliastes most foolishlie also dreame with the vncircumcised, promising themselves earthlie things: where the Spirite of *Christe* promiset in the *Prophetes*, (with most sweete allegories) spirituall and celestiall thinges. Vnto which fanaticall persons also the most delicate Table of the worde of *God* is turned into a snare and trappe, yea into an offence and Retaliation: their eyes are darkened that they see not, & their backs are alwayes crooked, that they see nothing but earthlie things, wheras mer Celestiall things are promised vnto the electe ones of *God*. For those Nations whom the *Prophet* & *Psalmograph* heere reokeneth vp, and affirmeth to be borne in *Syon*, for a trute are not borne in that earthlie *Syon* and *Ierusalem*: Wherefore wee doe most necessarily vnderstande the verse to be sette downe as concerning the Spirituall *Syon*.

For so the *Apostels* and *Euangelistes* (as the *Interpreters* of the *Prophetes* taught by *God*) haue instructed vs to vnderstande and handle the *Oracles* of the *Prophetes* on that manner. *Christ* the

The king-
dome of
Christ is
spirituall.

The solace of Syon

the spirituall king, a high Priest of good things to come, promised in the Gospell vnto a spirituall people, things spirituall and eternall, and not meere temporall good things. Wherefore, as Augustin writing vpon the 39. Psal. admonisheth vs: Let no man promise himselfe that, which the Gospel promiseth him not: The Scriptures promise vs nought in this world but tribulations, persecutions, calamities, encrease of sorrowes, abundance of temptations: to these things let vs specially prepare vs, least vnprepared we vtterly fall. These sayeth he.

That halfe verse, (the most high, euen hee shall stablish the same) hath in it more consolation, then our tender captiue can comprehend: It is a certayne speciall thing of those glorious Tiles which are declared of y^e City of God. For, what can bee spoken more glorious and more excellent of the Church of God, then that the same is not founded and established by humaine hands, strengthes, or counsels, but the selfe same God, the workmaster and preseruer of all things.

For euen he, Iesus Christ the son of the highest God, the power and wisdom of God the father, was sent to be a rock and foundati-

and ioy of *Ierusalem*.

foundation, a Wall or covering, of this holy Citty. Hereupon it followeth, that this Citty shall alwayes be safe, from the tyranny of death and of the deuill, which hath dominion ouer death : much moze then shall shee be safe from fickle, fading and brittle power of this worlde. For seeing that God himselfe is the founder, confirmer, and defender thereof, it cannot be destroyed and subuerted, yea, the foundation of this Citty shall stand vnshaken or immoueable, euen to the vtmost and for euer. As it is in the 47. Psal. God hath founded the same Citty, (his Church) for euer. verse 7. Therefore although it bee oppugned or assaulted, of most cruell and most mighty enemies without all truces, (namely of Sinne, feare of Death, the Deuill the Worlde and the Flesh) yet it shall not be cast downe at any time, but it shall stand firme and mightie through Christe, Who is a fiery wall in the compasse of his new Ierusalem : And he that toucheth her toucheth the Apple of Christes eye, as Zachery sayth. Cap. 2. verse 5.

Hereupon learne we that the building of that Citty is not begunne, continued, and confirmed with any strength of men, but with the alone power of God : for hee hath

God is the
master builder of the
Church.

The solace of Syon

The church
of God is
beautified
by christ.

The begin-
ning of our
repentance
is of God, &
not of our
selues.

hath layd the first stone, and not only fra-
meth in order, all the building thereof but
also keepeth and preserveth the same: al-
together it dependeth of the same God, not
of vs, least any man should boast thereof.
For whiles the vngodly is conuerted vnto
to Christ, he is builded vpon Christ, he is
made a liuely stone of that spirituall build-
ding, but hee is conuerted by the alone
power of Christe: whiles Christ sendeth
his Gospel, giueth hartly sorrow or repen-
taunce, faith and his holy Spirit. As with-
out the spirit of Christ we can do nothing
Ioh. 15. And the Apostle Paul openly con-
fesseth in 2. Tim. 2. That the beginning of
repentance is not in our power, but is gy-
uen from aboue: If at any time (saith hee)
God giue them repentance to knowe the
trueth, and recouer themselves from out
of the snare of the deuill, wherein they are
holden at his pleasure. ver. 26. If God then
lay the foundation of this Citty, that is, if
he make them of the Children of wrath,
the Children of grace, and not they them-
selues, if God draw sinners vnto him and
freely iustify them for Christs sake, & they
may be conuerted from their vngodlines &
beleue, and in beleeuing may be made fit
stones to y^e building of this spiritual Syon.

and ioy of *Ierusalem*.

If he *I* say) lay the stons himselfe & polish them, & build & stablish the whole Citty also, *I* pray you what glozy hath free will in y^e case of Iustification? Hath not he which buildeth & confirmeth this city, al the glozy whiles the holy Ghost beginneth in vs iustification, & conserueth the same to y^e end, that he which glozifieth, shold not glozy in the law noz in woiks, noz in strength, but in the *Lord*? When as no man can come vnto Christe the corner stone of that building, except the heauenly father do drawe him. *Ioh* 6. And no man can come vnto the father but by this corner stone Iesus Christ *Ioh*. 14. Here are the new & old Pelagians confounded and vtterly cast down, which go about to build and ground this Citty by their own woiks merits & passions, which blasphemously affirme, teat grace is giue adcozding to our merites, and most arrogantly cast away the grace of Christ. If a man shall aske of these how they are converted? they answer, they doe that which is in their power to do, & endeuor toward welldoing with natural strength oz ability of vnderstanding & will, and so they merit *primam gratiam de congruo*: and when free will is helped of grace (by deed brought forth from free wil and grace) they affirme that

Freewill is nothing in the case of iustification.

1. Cor. 1.

New & old Pelagians cōfounded.

The opiniō of Schoole Docters in meriting *primam gratiam*.

The solace of Syon

Their opinion of meriting ex condigno.

So is that booke of the master of the Sentences called.

What it is to build the Church of God, vpon humaine errors.

that they deserue euerlasting life, de condigno. Now, some men are ashaued of such blasphemous doctrine, and deny that they euer taught so, to the end they might deceiue simple soules. But I appeale vnto the Bookes of the Aduersaries, I imagine no vnt ruth: let the Schoole Doctors be perused ouer (in dist. 25. 26. 27. 28.) of the Second, touching theological sentences and you shall there see that same, where, upon S. Paule speaketh in the 2. Colloss. verse 8. saying: They haue spoyled vs through Phylosophy & vaine deceyuing. But truely, so to extol the nature of man, (not yet bozne anew through the spyrite of Christ,) what other thinge else is this then, to desire to builde and grounde the Church by their own powers & strengths without Christ the foundation? For, to build and ground the Citty of God, is no other thing, but, of vngodlie ones, to make godly ones, to translate sinners from out of the Kingdome of sin and death, into the kingdome of righteousness and salvation: to pardon sins & to implant members of y^e Church iustified: to build vpon the Rocke Christ. & in the faith of Christ & hope of the gospel so to preserve them, y^e they may not fal, away but to cōtinne still in faith. And this

and ioy of *Ierusalem*.

this worke (as Augustin strongly proueth
in his booke de bono perseuerantia) is the
gift of God alone. Therefore y alone most
high, buildeth, bewtifieth, stablisheth, & pre
serueth this city, as al scriptures, do beare
witnes. Not vnto vs Lord, not vnto vs (in Psal, 115,
verse. 1.
y beginning, continuance & conseruation
of iustification) but vnto thy name giue the
glory. We will gladly confesse then, that
al foundations of saluation, which hether
to euil bewitched persons haue deuised by
mans wisdom, (to the end that we shold
be iustified and saued by them) are not on
ly ruynous, but also the very deuorving
gulse of hell: wherinto are ouerwhelmed
so many as imbrace not Christ the heade
and foundation: so many as by the works
and traditions of men goe about to builde
and establishe this City For they are most
pestilent builders, such as in times past y
Phariseys & Scribes were: who (when they
ought to haue been builders) most vnfaith
fully reiected the corner stone without the
which y spiritual building canot stand at al.

Learn moreover, that the Church shall The church
of Christ i
eternall.
still continue alwayes, though infinite of
fences dayly escape in her, which threaten
destruction & downefal to the city of God.
For we which are citizens of so excellent

The solace of Syon

Three manner of enemies against Christ & his Church.

a City doe euen yet make warre (as it seemeth) in a doubtful battel, and more infirmity the strength is scene in vs. And that bewtiful Citty is obscured with innumerable kinds of Crosse and infirmity in this worlde. Satan assaults the same by a thousand sleights: The members & Apostles of Satan disturb the same with errors: Tyrants with open hostilitie invade & spoyle the same. But this is our consolatiō (what manner of form soeuer this city beareth in this worlde) God, who hath founded and stablished the same, is of more might then all the enemies which assault it.

Wherefore shee shall still continue invincible, and at length most gloriously) in the power of her chiefe founder, and King Christ) she shall triumph ouer all her enemies, the worlde, the deuill & death: which thing Dauid saw in y^e spirit, & singeth in y^e 62. Psal. He (euen god) is my strength and my saluation, &c. vers. 7. And he exhorteth the Church y^e she would alwaies with confidence flee for refuge vnto her founder saying. Put your trust in him alwaies, &c. vers. 8.

Vers. 6.

and ioy of *Ierusalem*.

Verf. 6. { The Lord ſhal rehearſe it when
hee writeth vp the people, that
he was borne there. Sela.

Nowe ſee in what eſtimation Chri-
ſtians are had, (whether Iewes or
Gentiles,) when they are borne a-
new in S I O N: God himſelfe hath
regiſtered them in the booke of life and doth
reckon them vp name by name, as his pe-
culiar people, as his inheritance purchaſed
with y^e precious blood of Chriſt. The Lord
(ſaith he) in writing the people born a new
in Syon, ſhal reckon them vp amonge the
Catalogue of his ſaints or children: Out of
this booke of life ſhall he number or name
them, ſaying. There was he borne, namely
in Sion: This is the Citizen preſcribed &
predeſtinate vnto y^e number of y^e heavenly
citizens: him do I know, & acknowledge
as a Citizen of my Citty.

Luther tranſlateth it thus: Der hertus
writ predigen laſſen in allergy ſpraken,
das cleretlich auch claſelb, gebore werden:
which may thus be engliſhed: The Lord
will let preache in all manner of ſpeeches,
that ſome ſhalbe borne there.

That was begun by the Apoſtles in the
day of Pentecoſt, when beeing inſpired by
the power of the holy Ghoſt from aboue, Acts. 2,

The solace of *Syon*

they published forth the great woꝝkes of God, in diuers languages: & y^e same thing comes to passe at this day, and shall be accomplished in the woꝝld, euen to the fulnes of the Meſſias his kingdome.

Through
ſayth in
Chriſt wee
are enrolled
in the booke
of lyfe.

A holy and moſt louely Register: For, they that ſhalbe on this manner enrolled, by God in the Catalogue of his *Saintes*: (who are pertakers of the Sacrament of regeneration in *Sion*, and are made alreadie Citizens) ought not to doubt of Gods grace towards them, and of their ſaluation. For the gifts and callings of God are ſuch and in ſuch maner. That he can neuer repent him of them, Ro. 11. If thou beleeueſt in Chriſt, thou findeſt thy ſelfe in the booke of life. Thou art a Citizen of the heavenly *Ieruſalem*, thou art borne of God. Concerning ſuch, Chriſt ſaith. Luke. 10. Reioyce that your names are written in the heuens. Them dooth he acknowledge and reckon as his houſehold: For although ther is nothing vnknoꝝn to God, but all things are euident befoꝝe the eyes of God, yet, he is ſaid in the Scriptures to know thoſe perſons, whom he loueth as his ſons, which do the will of their Father, and ſhall dwel in the houſe of their father foꝝe euer. 1. Ioh. 2. So *S. Paul*. 2, *Tim*. 2. ſaith. The foundation

VVho God
is ſayd to
knowe.

and ioy of *Jerusalem.*

on of God remaineth sure, and hath this Seale, the Lord knoweth who are his. And in Ioh. 10. Christ calleth his sheep by their names & bringeth them foorth vnto the Pastures of life. But as touching the vngodly he saith, I neuer knew you Math. 7.

And in the end of this verse the worde Sela is added : To the intent that not so much the word it selfe, as the cogitations and meditation, of so blessed writing and mysterie of our Regeneration, might bee vnderstood: Least so great matters should be negligently as it were overlooked.

For if we be wise wee will alwayes consider most earnestly the grace or benefite of our Baptisme : That wee are baptized vnto the redeeming death of Christe Iesus, whereas all our sins, and euen death the reward of sins are vtterly swallowed vp. Wee ought neuer to forget, that in Syon wee are well bozne, who were first euill bozn in the Babilon of this world: Name- ly the Children of wrath, enemies of God, accursed, & the bondslaves of sathan. And will you heare that excellent Cittizen of this blessed Sion, Paul, how much he esteemeth this his allotted happines: how worthily he esteemeth the most ample Gifte of our regeneratiō. 3. Tit. But (saith he) when

The profit
we haue of
our Baptisme

The solace of *Syon*

Titus, 3.
ver. 4, 5, 6, 7

1, Peter, 3,
ver. 21, 22.

the bountifulnes and loue of God our Sa-
uiour, towards man appeared, not by the
works of righteousness which we had don,
but according to his mercy he saued vs, by
the washing of the newe birth, and the re-
newing of the holy ghost. Which he shed
on vs abundantlye, through Iesus Christ
our sauiour, That we being iustified by his
grace should be made heires, according to
the hope of eternall life. This is a true say-
ing. And saint Peter 1. Pet. 3 saith. To the
which also the figure that nowe saueth vs
(euen Baptisme) agreeth, not the put-
ting away of the filthe of the fleshe, but in
that a good conscience maketh request to
God by the resurrection of Iesus Christ.
Which is at the right hand of God gon in-
to heauen, and swallowing vp death that
we might be made heires of eternall lyfe.
Therefore our dulnesse is to be abhored
who (for so great grace of the fountaine
of regeneration wherein we haue put vp-
pon vs Christ: & God hauing now elected
vs for his Childezen, bozne anewe vnto
the life celestially, in the number of his Ci-
tizens) doo not continuallye render hym
thanks: And finally who doe not eneduo-
ur our selues that being censed by the blode
of Christ from our sins we might liue, so-
berly

and ioy of *Jerusalem*.

berly, iustly & godly in this present world.

Glorie be to God our most mercifull father for the exceeding riches of his longanimity, whereby he inuiteth vs vnto repentance and a life worthy of baptism, & continuallye beareth with sinners. The same God performe in vs, so as with worthy thanksgiuing wee may alwayes remember That, we are born there in Sion: That is in the Catholike Church by the spirite, & that there by faith we may fullie continue in the same city, wherin both the Prophets & al righteous soules euē befoze the incarnation of the Sonne of God, are regenerate or borne a newe by the Circumcision of the heart: which Consisteth in the Spirit, and not in the letter, whose praise is not of men but of God. Rom. 2. vers. 29.

Verse. 7. { The Singers also & Trompeters shall he rehearse: All my fresh spring shall be in thee.

Here againe the Translations varie: The Hebrew text hath Kehilim, which some do translate as it were for shalmes, others, lyke as they which dance for ioy: Halal indeede signifieth to leade the Daunce, to reioyce.

The solace of *Syon*

(my fountaines or wellsprings,) & Greeke word signifieth (an habitation) : although this variety doeth nothing impugne the Catholike verity, for both of them are taught as true. Yet it is very good to descerne the meaning of the Prophet in the sacred phrase, for, where as the Greekes translation, which is read in the Church at this day, is not the pure or sincere translation of the 70. Interpreters, but is varying and corrupt, we doe well by y^e counsel of S. Ierome, if in the reading of the Law and the Prophetes we shall returne vnto the Originall That is, vnto the Hebrew language: The meaning then of the Prophet Dauid in this verse (according to the Hebrew phrase) is, And the singers are there (vnderstande in that Sion) whereas people of all nations are borne anew, and not the Iewes onely. But what sing they? Undoubtly these glorious and most magnificent workes of God, which he as the most highe founder and preseruer of the Church, worketh in the Church, to the salvation of the Church.

And seeing that those things, which God promiseth & performeth in Christ to and for his church, are such and in such maner, that they exceede all humane perseuerance,
and

and ioy of *Ierusalem*

and vnderstanding of all creatures in respect of their excellency. The Prophet sayth here, That those fingers in Syon are like vnto them which daunce for ioy, who for the immoderate ioyes that they haue conceived by the preaching of the Gospel, do euen leape and daunce for ioy. But he speaketh of a spirituall ioye, which issueth out of fayth in Christ (whiles we are persuaded of the holy ghost, that our sins are abolished by the death of Christ) that wee are so reconciled vnto God the Father by his sonne incarnate, suffering for vs and risen from death to life, that hee woulde boughsafe to bee our Father for euer and euer. This grace or benifite of adoption, so cheerefully comforteth Christians, that they despise all worldly ioyes, in respect of the sincere ioyes of the Spirit: and do esteeme them as no other thing else, then lamentation and sorrow. Which thing it selfe Spirituall persons will testifie, who haue felt sometimes in their consciences, bothe the wrath of God, and also his mercy in Christ promised, and haue tasted the sweet worde of God, and the vertues and effects of the world to come. Wherefore hee sayth not onely The fingers, but he adeth there are also: Trompeters, that
be

Howe other
ioyes do be-
gin in the
Spirite.

The solace of Syon

hee may moze clearely expresse the greatnesse of that spirituall Joy.

The spirit
of God im-
parteth his
gifts most
richly vnto
his Church.

And where as he addeth (All my fresh springs shalbe in thee) he speaketh of the manifold & diuers graces or gifts of y^e holy Ghost which y^e father for his sons sake most abundantly powreth out vpon his Church: neither indeede doe those Wellsprings flowe else where, without hys Church, although the most gracious God doth euen powre out also vpon the Gentiles diuerse gifts of body & soule, yet the Wellspring of Christs grace, iustifying the Wellspring of grace, of knowledging our sins and of acknowledging gods goodnes, The Wellspring of spirituall peace & true Joy, The Wellspring of thanks, of praiers and thanksgiuing, the Wellspring of y^e gift of daily prayng the Lord, that Wellspring most largely opening to the gift of Charity, & the residue of the Wellsprings of the gifts of the holy ghost, flowe not nor gush not out into the wildernes of the vngodlie ones, but in the enclosed and most pleasant garden of the Church. Concerning which wellspringes, euery where we reade many things in the scriptures, as in the 68. Psa. He is gon vp on high, he hath led captiue captiue, & giuen guifts vnto men. ve. 18

In

and ioy of *Ierusalem*.

In elder daies befoze the fulnes of tyme had appeared, when as yet the cleete ones looked for the Messias and Sauour (& that with doubtful desires to come in the flesh) those wellsprings of Graces then flowed in Syon, and in the Synagogue of the people.

For, In Iury was God knowne, and hys name was great in Israell.

Psal, 76, v. 1,

The Gentiles were an horrible and drye Desart: without knowledge, how to glorifie God: as in Rom. 1. Concerning whom is said in the Psalm. Powre out thy wrath vpon the Gentiles, which haue not knowen thee. In the Synagogue or congregation was the sacred Scripture, therein was the true vnderstanding of the prophecies concerning Christe, which should come, y^e the Prophecies, Fayth, Hope and other free gifts, according to the reason of that time.

*Psal, 68, &c.
Ier, 10, v. 15.*

Nowe when Christe the Sonne of God was sent into the worlde, not a few little syding streames and small Well-springs of the gifts of the Holy Ghost, but the wide windowes of heauen beeing opened, great floods and seas of free gifts plentifully flowed forth in the Churches of Christ: and the predictions of the Prophets were indeede fulfilled, as touching the

The solace of Syon

the most ample effusion (of the Spirit of the Messias glorified) in and vpon thy Church: as in the aforesayd 68 Psal. He hath giuen gifts vnto men. *ve. 18.* And as in Esay 12. *ver. 3.* You shall draw out waters with ioy, out of the fountaines of the Saviour. And as in the 32. Cap. *verse 15.* Vntill the spirit be poured vpon vs from aboue, and the wilderness become Carmell, or a fruitfull fiede, and the plenteous fiede, be counted as a Forrest. *verse 17.* And the worke of Iustice shall bee peace, euen the worke of Iustice and quietnesse and assurance for euer. *verse 18.* And my people shall dwel in the Tabernacle of peace, and in sure dwellings, and in safe resting places. And as it is said in the 44. Cap. *verse. 3.* And I will powre out water vpon the thirsty, and floods vpon the dry ground: I will powre out my spirite vpon thy seed, and my blessing on thy buddes. And they shall grow as among the grasse and as the Willlowes by the Riuer of water. *verse 4.* And againe in the 35. Cap. *verse 6. 7. thus.* In the Wilderness shall waters breake out, and Riuer in the Dezart. And the dry ground shall be as a Poole, and the thirsty as springs of water. Also as the Prophet Ezechiel in his 36. Chap. sayth *verse. 25.* Then

and ioy of *Ierusalem*.

Then will I powre cleane water vppon you, and yee shall be cleane: yea, from all your filthines, and from all your Idols will I clense you. A newe heart also will I giue you, and a newe Spirit will I put within you: and I will take away the stony heart out of your body, and I will giue you an heart of flesh. verse 26. There speaketh he of Baptisme and of the holy Ghost, which in Baptisme is bestowed vpon vs. Moreouer in the Prophecy of Ioell, Cap. 2. as it is sayd: And it shall come to passe, that after this I will poure out my spirit vpon all flesh, verse 28. And in Acts 2. the same appeareth. Finally, as in the Prophecy of Zachary and 13 Chapter is written. And in that day there shall be a fountaine opened to the house of David, and to the inhabitants of Ierusalem, to wash away their sinnes and filthines. verse. 1.

The Fountaine is Baptisme and the holy Spyrte with his gifts, whereby also commeth the washing away of spirituall vncleanesse: and the knowledge of the Scriptures to the edifying of the Church. Vnto this fountaine of water of life flowing out to life everlasting, are wee called by Christ, in the 7. of S. Iohns Gospell. If any man thirst, let him come vnto me and drinke:

The solace of Syon

drink: Who so beleeueth in me (as y^e scripture saith) out of his body shall flow, euen fountaines of liuely water. Which thing hee spake as concerning the spirit, which true beleuerrs in him were to receiue & enioy.

To be breefe, in Syon, (that is) in the Church, God himselte dwelleth, as in his spirituall Temple: what maruell is it then, if in the Church onely liuelie fountaines or wellsprings of al graces do burst forth and water this paradise, vnto fructifying in this spirituall Syon? We do here finde assuredly, the word of God in a Catholique sence, the Spirit of Christ, sayth, true righteousness remission of sins, peace of Conscience, Joy of the spirit, Loue, and fulfilling of the Law, and whatsoever spirituall benefits may be: because we finde the neuer failing fountaine of all benefites God himselte, who is the most liuely blessednesse. But the Grecians doe reade this verse thus, The dwelling in thee, is as it were of all them that do reioyce.

The Prophet David heere speaketh of a spirituall ioy, which true beleuers onely in Christ do possesse: concerning which, S. Peter in 1. Epist. Cap. 1 sayth, Whom ye haue not seene, & yet loue him, in whom now though you see him not, yet do yee be-

and ioy of *Ierusalem*.

belecue & reioyce, with ioy vnspeakeable and glorious. verse 8. Receiuing the ende of your fayth, euen the saluation of your soules. verse 9. True ioy cannot bee, but where the sorrowfull person is deliuered from all euils,. The greatest mischeefes are, to be cast away from God, to remaine in sinne, to suffer the tyranny of death, and to be reserved to eternall damnation. For all the euils of this worlde, being compared to these horrible and eternall euils, are euen scarcely shadowes of euils.

But true deliuerance from vnderubted and greatest euils, may no where else bee founde, but in Syon, as it is sayde in the Prophet Ioel 2. Cap. Euery one which shall call vpon the name of the Lorde shall be saued. For in Mount Syon and Ierusalem shall be deliuerance (as the Lord hath said) and in the remnant whome the Lord shall call. verse 32.

True ioy is
in y church
alone.

No where else then, but in the Church the true S Y O N, can there be true ioye: Wherefore the dwelling or habitation of all them (which truly reioyce, by reason, their sins are forgiven the through Christ and saluation by him restored vnto them) is in S Y O N alone: they that are without Syon, are in their sinnes, therfore they are

The solace of Syon

are the bondslaves of death and the devill. When as therefore they lye in most greivous and eternall paines enthralled, what place of true ioy may be ther: yea, though they fully and wholly possesse in the meane time even all the pleasures of thys world?

Marke also that hee sayth (Of all them that reioyce,) is to vnderstand, not onely that the Iewes, but also the Gentiles are to be admitted to the true Joy of Syon, by the promise of **G D D**: which thing the Scripture every where witnesseth. In the 46. Psal. The Gentiles are called by name vnto his heauenly ioy. O clappe your hands together all yee people. O sing vnto God with the voyce of melody. Hee is the great Kyng ouer all the earth. verse. 1. & 2. and Paule in 15 Rom. Praise the Lord all yee Gentiles, and laude yee him all people together verse. 11, And the Prophet Esay. Chap. 11. The Gentiles shall put their trust in him, according to the translation of the 70. Interpreters. And this y Prophet David singeth in his 63. Psalm. The righteous shall reioyce in the Lord and put his trust in him, and all they that are true of heart shalbe glad, vers. 10 Behold hee saith not the Iew only shal reioyce in the Lord, but y trust; is no man ist then but the Iew?

Aske

and ioy of *Ierusalem*

Aske of Paul who in Ro. 3. teacheth, That the Iewe is not iustified by the workes of the Law, but by fayth in Christe the righteous and only iustifier. And by and by he after that, sayth: Is hee the GOD of the Iewes onely? Is he not also God of the Gentiles? verses 29. 30. Yes, of the Gentiles he is also God, which iustifieth Circumcision by fayth, and vncircumcision through faith. And in the 9. Rom. ver. 30. he sayth: What shall we say then? that the Gentiles which followed not righteousness, haue attained vnto righteousness, euen the righteousness of faith.

Here the Scripture openly teacheth (so farre as vnto iustification pertaineth) that there is no difference betweene the Iewe and the Gentile: all haue sinned and haue need of the glozy of God, but by the alone grace of Christ they are iustified. And as S. Peter in Acts 15. confesseth, God (so much as to iustification belongeth) made no difference betweene the Iewes and the Gentiles. verse 6. If hee made no difference betweene them, if he also iustifie the Gentiles by fayth in Christe, euen then a gayne shall the Gentiles be founde iust by Christ: If they be iust, then also doe they reioyce in the Lord, they reioyce in Syon.

If

They

The solace of Syon

They haue aswell their dwelling place as the Iewes, the flesh of Abraham haue in Syon: out of which Citty no man is excluded, but by that incredulity, which with the vnfaithfull Iewes he reiecteth: because they embraced not Iesus Christ the King of Syon, Whome the Father himselfe (as Dauid sayth) appointed to rule ouer Syon his holy hill: And placed him as the head of the Gētiles. Therfoze, y dwelling place of all which truely reioyce, (that is to say of Christians) is in Syon, namly the church of Christ: concerning which ioy of Christians, the Prophet Esay thus prophetieth in the 51 Chapter: Ioy and gladnes shall be found in Syon, thank-giuing and the voyce of prayse. ver. 3. And the redeemed shall returne, and come with ioy vnto Syon, and euerlasting ioy shall be vpon their heades, they shall obtaine ioy and gladnes, and sorrow & mourning shal fly away. ver. 11. I euen I am hee that comfort you, Who art thou that thou shouldest feare a mortall man: and the son of man which shall be as withered grasse? ver. 11. Which true and perfect ioy, (neuer to bee taken away from vs. Iohn 16.) Christ our Lord & God (who bee blessed for euer) vouchsafe to giue vs hereby true faith in him, and in the world to

Psalm. 2.

Psalm. 17.

and ioy of *Ierusalem*.

to come, by the cleare and manifest beholding of him. Amen.

They that impugne our Catholique sayth, which we haue confessed six yeeres agoe, in a very great assembly, befoze the Emperoz and States of the Roman Em-
pyre at Augusta, and will haue theselues only accounted Catholique, do tie y^e church to the Seauen-hilled Babilon, & so describe her, that she may be seene and perceiued with our very eyes, as if indeed she were a worldly Monarchy, wherin a visible head & Vicar generall might beare rule: they (I say) with their finger, point at that Spirituall Syon. But the Scripture both heere in this place and else where, often enough teacheth vs that the Head, the builder and King of Syon is spirituall, and the Citty spirituall, not earthly, also the Citizens of that glorious Citty to be new creatures in Christe reioycing, singing and leaping for ioy, not openly riding on stately steeds, in kings Pallaces and all prodigality of this world, but in the Spirit: for, being saued

Anno. 1530
read Ioha.
Sleiden. li. 7
The church
is neither
that Seuen-
hilled Babi-
lon, nor yet
a worldly
Monarchy.

Titus. ca. 2.

The solace of Syon

Ioh, 16, 33.

mean time, they weepe and lament in this woꝛld: contrariwise, the woꝛld reioyce and is glad. And as Chꝛiste sayth, in the woꝛlde they finde affliction, but in themselves peace, through Chꝛist the overcomer of the world. For, if a man behold the church according to y^e outward shew, shee shal not be seene the dwelling place of the which reioyce, but a loathsome prison of sorrowfull and afflicted persons. Therfoze the blessings of that spirituall habitation, do excēde all understandings, and are not perceiued with fleshly eyes: and the vngodly ones in this woꝛlde, are not woꝛthy to see, no not the least Citizen of thys holie Citty, adozned with those her true blessings, which we haue in Chꝛiste, The woꝛlde seeth the outwarde man which is corrupted, but he seeth not the heauenlye Ierusalem with her Citizens bozne anewe of the Spirite.

The ritch glutton in Luke 16. seeth Lazarus a begger, full of sores, & famished with hunger at his gate: but I pray you. what carnall eye sight, yea, what humane reason, wold know so wretched and abiect a person in outward shew, to be the beloved Childe of God, to raigne with Chꝛist, and whom the very Angelicall spirits did attend

and ioy of *Jerusalem.*

attend vpon: with such figures of calamity lye Christians couered in thys world. The Apostles those most excellent and noble Princes in Christes Kingdome, howe afflicted were they in the kingdom of this world: They seemed outwardly the vilest persons of all men, they were buffeted with blowes, they wandzed vncertayne coastes, they were rayled on and became as the most loathsome things of the world. Where (I pray you) were then the eyes which could perceiue such and so great co-pæres of the heauenly kingdome: finally, how vnkown was Christ, the king and builder of the eternall kingdome, vnto the Childzen of this world, in the Sinagogue of his people: For as it is sayde by Peter, If carnall eyes could haue seene & knowne the Lorde of glorie, the Iewes would not haue crucified him. And in the 22. Psal hee telleth vs what manner of person he was reputed in the world. I am a worme (saith he) and no man, a reproch of men, and the outcast of the people, al they which see me haue laughed me to scorne. verse 6.

Christians
lie couered
with figures
of calamity

Psal, 22. 6.

This one thing therfoze let vs be careful of, That we may still continue in the city of God, (euen by faith in Christ) let vs reddily imbrace affliction, as the compa-
nion

The solace of Syon

nion of the Gospell, and for the name of
Christe, as the heauenly watchword and
badge of his kingdome, let vs not esteeme
or passe any thing, what blind iudgments
of this world are giuen vpon vs, but lette
the determination of the holy Ghost, tou-
ching vs in this Psalm, be only set before
our eyes. viz. The Lorde loueth the gates
of Syon: what shall the most pestilent en-
mie of the enemies then hurt vs, which cri-
eth that we are gon from God, and from
his Church? The Lord himselfe buildeth
the Citty wherein we are, although then
in the sight of the Children of this worlde,
she seeme outwardly vile and a dungeon,
yet is shee an excellent and impregnable
Citty. The Aduersaries reproch vs with
errors, but heere they that acknowledge
Christ, do well vnderstand, that all foun-
taines of Gods graces do flow in this citie
of God. Therfore euen then also doth the
sound doctrine of Christ, a right and true
sayth, yea good workes indeede, and studie
after godlines here hence flow forth like-
wise, yet doubtlesse faith is far more luke
warne in vs, then is expedient. But wee
must pray vnto the Lord, & that instantly,
that what he hath mercifully begun in vs,
he wold make perfect the same. That wee
seeme

and ioy of *Jerusalem*.

seem not to haue receiued in vain, so great
grace of God in our Syon, & that the most
glozious name of Christe, bee not for our
sakes blasphemed: according to Peters ad-
monition therfore. Let vs abstayne from
fleshly lusts which striue against the soule
and as strangers & Pilgrims in this world
(whose glozy passeth away) let vs seeke
with earnest desire after a future & per-
manent City. Wherein (as S. Iohn saith)
There shall be no more death, nor mour-
ning, nor crying, nor sorrowe but God
shall wipe away in her, all teares from
the eyes of his true beleeuers. Apoc. 21.
verse 4.

1. Pet. 2. 11

Let the Children of thys Worlde
take their delight in earthlie Citties,
and fill theyr mindes wyth pleasures
which shall soone haue an ende, for they
shall bee consumed from of the Earth,
which now they vniustly occupie and
enioy : Let vs (whome GOD hath
called to the rich Glorie of heauenlie
inheritance) seeke for thinges which are
aboue. Where Christe our King and
high Prieste sitteth at the right hande
of GOD . Which the same Kyng of
Glory vouchsafe to accomplish and per-
forme:

The Au-
thors com-
fortable cō-
clusion to
the Elect
of God.

Ephe. 1, 18.

Colo. 3. 1.

The solace of Syon
 for me: For, into this Citty (concerning
 which, so glorious things are spoken)
 except wee heere in thys lyfe doe enter by
 Fayth, wee shall not possesse the same in
 Deed, when this world shall haue an end:
 which without doubt shall not long en-
 dure.

FINIS.

VRBANVS REGIVS.

For the Elects sake which he hath chosen,
 those daies shall be shortned. Math. 13. 20.

Call vpon me in the time of trouble, & I wil
 heare thee, & thou shalt praise me. Psal. 50. 15.

Praysed be the Lorde out of SYON
 Psal. 135. which dwelleth in Ierusalem: Praise
 yee the Lord. verse, 6.

R. R.



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